

316.

THE
PETITION
AND ARTICLES,

O R

Severall Charge exhibited in *Parliament*
AGAINST
JOHN POCKLINGTON,
Doctor in Divinity, Parson of Yelden in
Bedfordshire, Anno 1641. Mense Ian.

Together with a collection of his Jewish, Popish, Superstitious
and Antichristian Doctrines, gathered verbatim out of his own
Books, and exhibited against him in *Parliament*.

Whereunto are annexed

- 1 A Copy of his Sentence by the Lords of the upper house
of Parliament.
- 2 A Copy of seventeene notable Articles, taken out of the Re-
gistry of the Vniversity of Cambridge; which are there
upon Record against the said Doctor.

If. 9. 15. *The Prophet that teacheth lyes, he is the taile.*

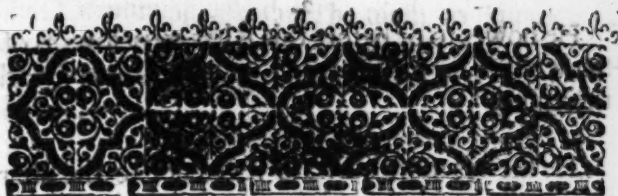
Ier. 23. 16. *They speake a vision of their owne heart, and not out of the
mouth of the Lord.*

ver. 26. 27. *They are Prophets of the deceit of their owne hearts, which
think to cause my people to forget my name by their dreams.*

ver. 15. *Therefore thus saith the Lord of hosts, concerning the Pro-
phets; behold, I will feed them with wormwood, and make
them drinke the water of gall: for from the Prophets of Je-
rusalem is prophanenesse gone forth into all the Land.*

London printed. 1641.





The copy of the Petition.

To the right Honorable, the Lords
of the upper house of Parliament, the
humble Petition of *J. H. of Cardington*
in the County of *Bedford*,
Gentleman.

Humbly sheweth,



THAT *John Pecklington* Doctor
of Divinity, Rector of the parish
Church of *Yelden* in the County
of *Bedford*, Vicar of *Wa-*
resty in the County of *Hunting-*
ton, Prebend of *Lincolne*, *Peter-*
borough and *Windsore*, hath beene
a chiefe author and ringleader in all those Innovati-
ons which have of late flowed into the Church of
England: for,

I.

He hath within these few yeeres, in his Church of
Yelden turned the Communion-Table Altarwise.

A 2

2 He

(2)

2.
He bowes to or before this Altar, very low, as often as either he passeth by it, or makes his approach thereunto.

3.
He shewes more outward reverence to the altar, then to the name of God: for one time in the Church protesting before God, and his holy altar, when he made mention of the altar, he turned himselfe towards it, and made low obeysance before it, but at the name of God he shewed no such respect.

4.
He hath placed a crosse in a cloth behinde the altar, called the altar cloth.

5.
He useth much to magnifie the crosse; and once in his Sermon speaking of *Moses* his prayer against *Amaleck*, he said, that *Moses* spread forth his armes in the forme of a crosse, and that that posture of his was more availeable with God then his prayer.

6.
He hath caused a Bell to be hung up in his Chancell, called a Sacring Bell, which the Clarke alwayes rings at the going up to second Service, which hee performes with variety of postures, sometimes turning his face towards the South, sometimes towards the East, and sometimes towards the West.

7.
He hath caused two cloathes to be made, which he
cals

cals Corporals, and these he useth to lay over the Bread in the Sacrament; and each of these hath five crosses on it, one at each corner, and one in the middle.

8.

That he refused to give the Sacrament on Easter-day, *anno* 1638. to twelve or fourteene of his Parishioners, though they had acquainted him before, that they intended to receive on that day, according to their usuall custome; and though at the time of the administration of the Sacrament, even from the beginning thereof to the end, they kneeled at the rails (for otherwise he would not administer it to them at any time) yet he still passed them by, and sent them away without it, to their great reproach and discomfort; having no just cause so to doe.

9.

He hath also composed and published two Bookes or pamphlets, the one intituled *Sunday no Sabbath*, the other *Altare Christianum*, wherein he justifies and defends all those Innovations in Religion that have beene unhappily introduced into this Church, which also he practises by himselfe; and besides, in those books he asserts and maintaines divers wicked, Popish and Antichristian points, to the great danger and damage of this Church and State; justifies sundry popish Canonized Saints for true Saints and Martyrs of God, and censures our owne English Martyrs (mentioned in Master Foxes Calender, before his booke of Acts and Monuments, set forth by publique

lique Authority, and approved by the whole Convocation *Anno 1579.*) for traitours, murderers, rebels and hereticks.

May it therefore please this Honourable house, to take the premises into your just and pious consideration, and to convent the said Doctor Pocklington before you, to answer the same, that so he may receive such condigne and exemplary punishment, as may deserve all others from the like dangerous attempts and Innovations : and your Petitioner shall ever pray, &c.

The first eight of these Articles being evidently proved against him, and also acknowledged by himselfe; the ninth was thus managed against him, as follows.

A Discovery



A Discovery and Declaration of
 divers wicked, Popish and Antichristian
 Innovations and Doctrines, published and taught,
 and peremptorily affirmed and defended by JOHN
 POCKLINGTON D. D. to the great disho-
 nour of God, the great reproach and scandall of
 true Religion, and to the great hurt and danger of
 the Church of *England*: Collected word for word
 out of his owne Bookes, viz. *Alasare Christianum*,
 and *Sunday no Sabbath*; and humbly presented to
 the knowledge, confideration, and just sentence
 of the right Honourable, the LORDS of the
 higher House of PARLIAMENT.

I. Touching Churches.

HE affirms and maintaines the de-
 dication and consecration of them by
 Prayers: and that (as he saith) from
 the Doctrine and Decrees of Popes
 of the first and best times, and confir-
 med by the doctrine and practice of
 the holy Catholike Church. And he censures the Cen-
 turists for bold and impious, because they condemn
 and

1. Head.

and brand such kinde of Popish consecration of wood and stones, for the Mystery of iniquity; *Alt. Chr. ca. 10. pag. 52.*

Now such Consecration is contrary to the Statute of Edw. 6. c. 10. & 1. Eliz. c. 2. & 8. Eliz. c. 1. which aboliseth and inhibits all other rites and ceremonies and formes of consecration (with all Popish ceremonies and Pontificals, wherein the manner of consecrating Churches, Chappels, and Churchyards is prescribed) but such as are onely prescribed in the Books of Common Prayer and Ordination, wherein there is not one word touching any such consecration of Churches, Chappels, and Altars, as this man would have.

2. He teaches and affirms, that the distinction of places in the Church is very ancient, and observed even from the Apostles times; and that severall places in the Church were appointed for the Clergy, and for the Laity, *Alt. Chr. c. 8. p. 43. 44.* And these severall places had severall degrees of holinesse. *Auditorium* was the place for the Laity, and that was lesse holy; but *Presbyterium* was the place for the Clergy, and this was more holy. And in the holy place, namely the Chancell or Presbytery, there was a throne or chaire placed.

3.
The Chaire
and succession
in it.

3. But hee bethinkes himselfe, and saith, that this Chaire was not in all Churches, but onely in the Churches of Bishops; and that such a Chaire was in the Church of Ierusalem and Rome: and then after affirms that the succession of Bishops in such a Chaire, was one thing that kept Saint *Augustine* from departing out of the bosome of the Catholike Church; for hee brings him in, saying thus, The succession of Priests from Saint *Peter* keepes me of right in the Church: the name of this Catholike See (that is, of Rome) keepes me in, *Alt. Chr. p. 47.*

And againe, Sunday no. Sab. p. 2. he saith, that the succes-

Succession of Bishops from the seat of Peter, is that which keeps us in the Churches lap.

Moreover, he saith touching this succession in the Chaire, That the very note whereby Hereticks were knowne from Catholicks, was, that the Catholicks could shew their Churches and the very Chaires in them; wherein there was not onely a morall succession in purity of faith and manners, but a locall succession of Bishops continued, *Alt. Chr. p. 47.*

Againe, he saith, that they that say, there were no materiall Churches till 200. yeeres after Christ, are more injurious to the Church then they are aware; for if in all this time there were no materiall Churches, then there could be no materiall Chaire, then no reall inthronization, then no *Personall succession* from the Apostles, whereby the right faith was derived from God the Father to his Sonne, and from the Sonne to his Apostles, and from the Apostles to succeeding Bishops. *Alt. Chr. p. 49.* And a little after he saith, They that deprive us of the benefit of this Apostolicall Tradition, pluck one staffe out of our hands, whereby we stay our selves from falling from the true Catholike Church, and beat all Hereticks out of our communion.

Miserable were we, if he that sitteth now Archbishop of Canterbury could not derive his succession from Saint Augustine, Saint Augustine from Saint Gregory, Saint Gregory from Saint Peter. What a comfort is this to his Grace, and to all those that receive consecration from him, and to all those, that they shall ordaine, when they remember that his Grace can say, *Ego sum heres Apostolorum, &c.* here I and my predecessours have kept possession, here are my evidences that I have to shew, that I have received the right faith from the true owner. All this he saith *Alt. Chr. c. 9 p. 50.*

So that he makes succession to evidence faith, and not the true faith to evidence succession, which is down-right Popish.

B

And

And in his *Sunday no Sab. p. 48.* he speaks to the same purpose in these words : — In this sort *Augustine* confounds the Donatists and Sectaries of his time, saying, *Numerate Sacerdotes, &c.* reckon up your Priests, who succeeded one another after Saint *Peter* in his Chaire, if you will be esteemed members of the Church. Hereby we may by Gods mercy make good the truth of our Church; for we are able lineally to set downe the succession of our Bishops, from Saint *Peter* to Saint *Gregory*, and from him to our first Archbishop Saint *Augustin*, and so downward to his Grace that now sits in his Chaire, Primate of all England and Metropolitan.

So that hee makes the succession of Bishops from Saint Peter and the See of Rome, to be a sure and infallible signe of the true Church, and herein shewes himselfe to be a perfect Papist.

All this he speaks by occasion of the Bishops Chaire, which he saith is placed in the Chancell, which is a degree holier then the body of the Church

4. But yet he affirms a holier place then both these, and that he calls *Sacrarium* or *sanctum sanctorum*, the holy of holies, and this he thus describes; It is a place at the upper end of the Chancell inclosed and railed in from the rest of the Chancell, whereinto none may enter but the Priests themselves, and none else, no not the King, without a dispensation. This he cleares, as he saith, out of the History of *Theodosius* the Emperour, who when the time of offering gifts was come, rose up, and with teares went into the Holy place, and after his oblation stood within the railes; but Saint *Ambrose* (saith he) put him in minde of the difference of places, and told him, that that part of the *Sacrarium* or Chancell within the railes, was onely for Priests, and no other might enter in there, or so much as touch them. And so he (saire and mannerly) bad the King go forth, and stand with the rest of the common people, which accordingly he did. *Alt. Ch. p. 81*

2. Touch

Alt. Chr. p. 80.

2. Touching Altars.

He affirms; that we ought to have in the Church a reall, materiall, proper Altar; Alt. Chr. p. 13. And againe; he saith; we have an earthly Altar here on earth; on which rites, and offerings, and such earthly things were at first dedicated and consecrated, to maintain the earthly bodies of Priests, whose bodies serve at Gods Altar. Alt. Chr. p. 9.

2. Head.

1. What Altars he would have in the Church.

2. For the manner how Altars came into the Christian Church, he saith; That no man of judgement or learning, though hee looked over Antiquity, as the divell looked over Lincolne, will say, and justify, that Altars crept into the Church; but the governours of Christs Church; and the true and onely successours of the Apostles (sure he means the Pope of Rome) brought them in by the speciall direction of Gods holy Spirit. Alt. Chr. c. 31 p. 141.

2. The manner of their coming in.

To affirme that Gods Spirit directed the bringing in of materiall and proper altars into the Christian Church; is to slander the Holy Ghost; seeing the spirit of God never taught any man in any age, any other thing but that which Christ taught in the dayes of his flesh; as appeares Iohn 14:26. Now Christ never taught any thing of earthly and materiall Altars in the Christian Church; and therefore that spirit that teacheth any such thing is not the spirit of Christ; but of Antichrist.

3. For the necessity of Altars, hee would make that appeare in this regard, because without them (he saith) there can be no consecration; the Eucharist (saith he) cannot elsewhere be consecrated but on an Altar. Alt. Chr. p. 27.

3. The necessity of them.

This he affirms stoutly in his Sunday no. Sabbath, p. 48. and in his Alt. Chr. c. 31 p. 73. 76. that where there,

is no Altar there can be no consecration. And he saith touching the Primitive Church; that if they had no Altar, then they had no Eucharist to deliver; or if they delivered it, they gave it before it was consecrated; for they had no Church nor Altar to consecrate the same upon, and *Eucharistia in Altari consecratur*, wee are sure out of all Antiquity, that the Eucharist must be consecrated on an Altar.

From which desperate assertion, it must needs follow, that Christ did not deliver the Eucharist to the Apostles, nor they to the faithfull, or else that it was not consecrate, as he saith, when he delivered it, seeing it is most evident by Scripture that Christ and his Apostles had no Altars, but Tables, and did institute and administer the Sacrament on a Table in an upper chamber, and not at an altar in a Church. And againe, according to this Doctrine the Church of England for this fourescore yeeres hath had no Sacraments, for it hath had no altars, and without altars, saith he, no Sacraments.

Note his Blasphemy.

Again, he speaks farther, Saint Cyprian tels you, saith he, that the use of Altars is to sanctifie the Eucharist upon, and that without an Altar it cannot be consecrated, and therefore Hereticks have no Sacraments among them, because they have no altars, Alt. Chr. c. 24. p. 17.

Here he affirms that the Altar doth sanctifie the Sacrament, which is no lesse then blasphemy: for as by Christs owne words it is plaine, that which sanctifies the offering, is greater then the offering which is sanctified; and so he makes a wooden or stony Altar greater then Christ, which is, as he saith, the sacrifice offered.

Again, he saith, Hereticks have no Altars, where by he intimates that the Church of England is hereticall, because that hath no altars.

4 For the place of the Altar, he saith, it is *Sacrarium*

or

or the Holy of Holies, and that the Altar is not to stand in the body of the Church, among the people; but, saith he, — let it stand as the Governours of our Church appoint it, at the upper end of the Quire, or in the highest or most eminent place of the Chancell, where reason and piety ever placed it, in the Easterne Church; the practise whereof Englishmen and Brittaines ought to follow, to expresse thereby their concord and agreement with the Primitive Church, where Saint *Peters* chaire was set, except some Diptiches can be produced for the derivation of our Faith and Religion, more ancient and authentieall then from Saint *Elutherius* and Saint *Gregory*.

Their place in the Church.

Alt. Chr. c. 16: p. 110.

So that this man derives our Faith and Religion not from Christ the Sonne of God, but from two Popes Elutherius and Gregory; and this Christian faith and religion, he makes to consist in the placing the Communion Table altarwise, at the upper end of the Chancell.

5 For the matter of Altars, he saith, these Altars are some of them of stone; *quia Christus est lapis angularis*, because Christ is a corner-stone: and some of them of wood, the better to expresse his death on the tree. Sund. no Sab. p. 43.

Their Matter: *Ridiculum caput*

6 For the ornaments of them, he saith; they are to have their Carpets, Corporals, Vailes and Rayles, Alt. Chr. p. 15.

Their Ornamente.

And touching Corporals, hee saith thus, Pope *Pius* maketh mention of Altars and of a linnen cloth or Corporall spread upon Altars: wherunto the practise of the Church agrees (sure he meanes here, as in other places, the Church of Rome; for it is not the practise of the Church of England) for *Corpus Domini non in sericis sed in syndone munda consecratur*: and to strengthen this, he addes the constitution of Pope *Sylvester*, who ordained (saith he) that the Sacrifice of the Altar should not

be consecrated in silke or dyed cloth, but onely in linnen, as his dead body was buried in cleane linnen. And thus he makes way to Christs corporall presence in the Sacrament. Alt. Chr. p. 7.

7.
Their praise.

7 For the praise of Altars, he saith, that they are the seats and chaires of State, where the Lord vouchsafeth to place himselfe among us; for what is the Altar but the seat of the body and blood of Christ? and these have bin in all ages greatly honored and regarded of the most wise, most learned, and most blessed Saints of God. Alt. Chr. c. 22. p. 143. & 159.

8.
The reverence
due to them.

8 For the reverence and worship of Altars, he saith, that when the Church was consecrated, the Altar was the chiefeest place, which with most ceremony and devotion was hallowed; and so Tithes of the greatest sanctity were given to the Altar, Alt. Chr. c. 21. p. 141. 142. And that the Priests themselves durst not ascend thither, without doing lowly reverence three severall times; yea, some, he saith, did willingly fall downe and kisse the holy Altar. All which he propounds to our imitation; and when all this is done, he saith, Altars are no otherwise used in our Church then the most holy Fathers that ever lived, used them, Alt. Chr. c. 21. p. 144.

And againe, c. 22. p. 153. he saith, if the types of these Altars were had in singular honour among the Iewes, then the substance ought to be had in much more honor among Christians.

The Iewes never bowed to or before their Altars, though erected and consecrated by Gods owne institution; much lesse then should we doe it, to or before Altars set up and hallowed by men, contrary to Christs institution.

So that he makes these materiall Altars of wood and stone, superstitiously set up in the Church; to be the substance which the Iewish altars did typifie, to the great reproach of Christ and Christian Religion.

Againe,

¶ Again, Sunday no Sabbath, p. 50. he saith, if we doe onely bend or bow our body to his blessed boord or holy Altar (here he clearly declares, that the worship he gives, is to the Altar it selfe, which is plaine Idolatry) but fall flat on our faces before his foot-stoole, so soone as ever we approach in sight thereof; what Patriarch, Apostle, blessed Martyr, holy or learned Father would condemne us for it? or rather would not be delighted to see their Lord so honoured, &c. and concludes it thus, blessed are the servants whom the Lord when he comes shall finde so doing, that is, bowing to the Altar.

9 Lastly, he gives God thanks for an Altar set up at *Grantham*, p. 121. affirms that there is no doubt but they put their salvation in great hazard, that undermine Altars, p. 150. and for his owne part, he saith, 'he would be glad at his heart to be sacrificed for Altars, p. 34. and exhorts, that for as much as God had put into the hearts of the * *Governors of our Church*, to restore the Lords Table to its ancient and true place it had in the Primitive Church, and also to the honour and reverence which of right belongs unto it; in regard of the presence of our Saviour, whose chaire of state it is upon earth, and to inclose it with railes, not onely to keep it from all manner of profanation, but to strike the mindes of all beholders with some reverence and respect, to keepe their true distance, and to make a difference betweene place and place, that therefore no * *sacrilegious and factious persons should* disturb so holy and godly a purpose, c. 24. p. 175.

That is, our
Popish and
superstitious
Prelates.

* See how this
wicked man
had bent his
bowe against
the face of the
Parliament.

3. Touching the Service of the Church.

1 HEE teaches a first and second Service, and saith 3. *Head.* that the first Service is to be read in *Auditorio* or body of the Church, and the second Service ought to be read onely in *Sacrario*, or in the Chancell at the holy Altar,

tar, if the practice of holy Church be enquired after, Alt. Chr. p. 86.

Whereas the Epistle and Gospell which is part of his second Service, in Durands time was read in the Pulpit, and reading Pew, and by Edward the sixth his Injunction, at the beginning of Reformation, was to be read in the Pulpit.

2. He saith, that this second Service consisteth in consecrations, oblation and orizons, made unto God the Father onely by Priests. p. 193.

3. For the postures of his second Service, hee saith thus; when supplication, intercession, consecration and giving of thanks unto God the Father were finished by the Priest, with his face unto the East; and the next office he performed, being to blasse the people, who alwayes kneeled belowe him, and were divided from him, and did not stand about or above him and the holy Altar it selfe. Is it not fit he turne him, after reverence done to the holy Altar, and with his face unto the West, blasse the Congregation of the Lord, and doe it upon this ground, * *Aperui os in medio Ecclesie*, I have opened my mouth in the midst of the Church, Alt. Chr. c. 17. p. 118.

All the prayers in the Canon of the Masse it selfe are pro circumstantibus, for those who stood round about the Altar, and Priest when he consecrated.

* Here he expounds the Scripture, not according to the minds of God, but according to his owne carnall minde.

Our Church
calls it not se-
cond Service,
neither in the
Homilies, Ar-
ticles, common
prayer Booke
or Canons,
but onely him-
selfe and some
other Innova-
tors.

4. For the time when second Service is to begin, he saith, that Saint Ambrose began not the second Service, * *as our Church calls it*, at the Altar, before the first Service in the body of the Church was finished, which still is the custome in our Church, and none will ever goe about to put that sweet harmony which we keep with the Primitive Church out of tune but Schismaticks and Sectaries, Sund. no Sab. p. 29.

4. Touching

4. Touching Confession, Pennance and Absolution.

1. **H**E E affirms and maintaines Popish Confession, 4. Head. for he thus describes it, to be an act wherein we confesse our fault to God; not as if hee were ignorant thereof; but so far forth as by this Confession, the minde is set in readinesse for satisfaction; our Repentance springs out of it, and by our Pennance God is appeased, *Alt. Chr. p. 54.*

So he makes God to be appeased not by the death of Christ, but by a mans owne Pennance.

2. He teaches Popish Pennance; for he saith it is a discipline used for the humbling and casting downe of men, imposing on them such a manner of conversation, as may move pity and commiseration; it giveth law to food and raiment, orders men to lye in sackcloth and ashes; to humble our selves before the Priests, and to fall down on our knees before Gods altars. Pennance works all this. And after in the same tenth Chapter, To this purpose (saith he) a solemn day was set apart for taking of publique Pennance for open faults, by imposition of hands and sprinkling of ashes; viz. Ash-wednesday: this (saith he) is the godly discipline whereof our Church speaks in the Communion, of putting notorious sinners to open Pennance in the beginning of Lent, and wish that it might be restored againe, p. 58.

3. For Popish Absolution, he saith, that as Ash-wednesday was appointed for putting notorious sinners to open Pennance; so Maundy-Thursdai was set apart for their Absolution: and this Absolution they tooke on their knees, by imposition of the Priests hands. And this he commends, though he saith, he knowes it is not pleasing, and they that read it will say, that therein they have endured long Penance, p. 58.

C.

5. Touching

5. Touching the Sacraments.

5. Head.

1.

IN Alt. Chr. c. 25. p. 181. he speaks thus — come we to the Sacraments, and of two which remaine as generally necessary to salvation, we shall not have one at all left us if they and the rites and the ceremonies about them must not be maintained by the authority, practice and tradition of Holy Church.

So that he grounds the Sacraments not on the Scripture, but on the Tradition of holy Church, which is plain Popery.

2.

2 Touching Baptisme, he saith, that Baptisme is not rightly performed, *nisi signum crucis adhibeatur*, unless the signe of the crosse be used.

Though it be evident that the Apostles of Christ never used it, and therefore by his Doctrine did never rightly Baptize.

3.

3 Touching the Supper of the Lord, he saith, that the Protestant hath the abuses and novelties onely which are crept into the Roman Church in detestation, not the things themselves, no nor the name of the very Masse it selfe. Alt. Chr. ch. 20. p. 138.

Whereas the very name of the Masse is obliterated and expunged out of the booke of Common Prayer, the Articles of Religion and the booke of Homilies, and is in truth a meere barbarous word.

Againe, he saith, c. 16. p. 108. that the people were not so prophane & unchristian, to presse rudely into the Lords house, and not to performe their humble and most lowly reverence towards the holy and most sacred Altar, where Christ is *most truly and really* present in the blessed Sacrament.

And that wee may know that by *reall* presence hee meanes *corporall* presence, he saith, as he tells us out of *Irenaeus*, that when Christ took the Bread and the Wine.

he

he gave thanks, and said, that the bread was his body; and confessed the wine to be his blood, and taught a new oblation of the New Testament which the Church receiving from the Apostles, doth offer unto God in all the world, c. 18. p. 122.

Again, he saith, the Priest offers a true and full sacrifice to God the Father, and that when the Priest doth use the bread, and poure wine into the Chalice, and doth not consecrate water onely without wine, he doth offer a pure sacrifice, as Christ himselfe did, p. 123.

This is just the sacrifice and Popish doctrine of the Masse, and indeed pure nonsense; for Christ in the Sacrament doth give himselfe to us, we doe not offer him to God: he bids us take and eat the bread, and take and drinke of the cup; hee doth not bid us offer the bread and the wine.

And yet further, he saith, this sacrifice, the Priest standing at the Alter, offers unto God for all the world, for Bishops, for the Church, &c. according to our Collect on good-friday, and prayer for the whole estate of Christs Church militant here on earth, p. 124.

Whereby it appears that he would faine scue our Church into this Popish doctrine and practice.

Also that he may make good his Masse, he calls the Sacrament the sacred Host, p. 124. and the sacrifice of the Altar, p. 127. and p. 128. he saith, Thus you see Altars, oblations and sacrifices were in common use among the most holy Saints of God that ever lived.

6. Touching prayer for the Dead.

HE saith, that because *Geminus* did appoint a Clergie-man his executor, whereby he was withdrawn from the Altar and Sacrifice, therefore it was ordered, that they should not sacrifice for him, nor celebrate a sacrifice for his death.

6. Head.

He cotes this out of an Epistle of *Cyprian* which is spurious.

But on the other side, he saith, that the same holy Martyr is carefull to have the names of such Confessours, who dyed in prisons to be brought to him, and the particular dayes of their departures, that sacrifices and oblations might be celebrated for them, c. 18. p. 123. And a little after in the same chapter, he saith, when the sacrifice of our Mediator is offered, it cannot be denied *but the soules of the faithfull are hereby eased*, p. 126. plainly teaching a Purgatory.

7. Touching the Crosse and Pictures.

7. Head.

1.

c. 21. p. 143.

1. **F**OR the Crosse, he saith, that the Crosse ever used to stand on the Altar, and that *Rhenanus* saith, that in those times Christians had no other Images in their Churches, but onely the Crosse of Christ, which stood on the Altar; and accordingly he hath placed a Crosse in the midst of his Altar, in the Church of *Telden*.

2.

2. Touching Pictures, he saith, that Pictures in a Chappell cannot but strike the beholders with thoughts of Piety and Devotion, at the entring into so holy a place, c. 13. p. 87.

Whereas Saint Paul saith, Christ is not to be known after the flesh, according to which these Pictures onely represent him, if so be that they were true Pictures of him.

8. Touching Obedience.

8. Head.

HE maintaines Popish and blinde Obedience: for he would have the Decrees, Constitutions and Canons of holy Church, absolutely obeyed before scanned and disputed upon, cap. 25. p. 187. and p. 190. hee saith, that what Canons and Lawes the Lords Archbishops and Bishops, and the whole Convocation house frame and devise, and the Kings Majesty gives assent unto, under his
broad

broad Seale, ought not to be banded up and downe by Vicars, Parsons and Parishioners, and questioned at their pleasures, but saith, he beleeves, that they ought to be allowed and beleaved and that before they be maintained *rationibus cogentibus.*

Therefore the last Canons and new Oath and benevolence, ought to be obeyed, and neither disputed nor debated, much lesse renounced and censured, if this be good Doctrine.

9. Touching Preaching.

1. **H**E teacheth, that reading is Preaching; for (saith 9. Head. he) reading of Lessons, and of Epistle and Gospel, is Preaching; and the Reader is a Preacher. Sund. no Sab. p. 34. And a little after, — reading then is preaching; nay, heavenly preaching, and there is nothing more profitable for the Church and more powerfull to make the most perfect men of God, even to make Martyrs, p. 34

He saith, that when *Paul* preached at *Troas*, mentioned Acts 20. and continued his speech till midnight, he did but read a Homily; and he saith, it is hard for him to say, whether Saint *Paul* made it himselfe and pronounced it, or whether some other made it, and he onely read it. But yet after, he absolutely concludes, that Saint *Pauls* preaching there till midnight, was onely the reading the Apostles decrees, and saith thus, — Wherefore I take it for a cleare truth, that Saint *Paul* read the Decrees, and sure I am that when he read them, and did no more but read them, without adding or diminishing, that he preached by way of Homily. Reading of Homilies then is Preaching, and so is adjudged by the learned Bishops in the Councell of *Rhemes*, (which was a Popish Councell) Sunday no Sab. p. 32. 33.

2. Touching Lectures, he saith, that the plot of setting up Lectures in every good towne, was but a dull

device

dull device of a foggie traine and willing blunderer, that light upon it in a mist, wherein the brethren were at first involved, Alt. Chr. c. 24 p. 172.

Though Origen and others in the Pimitive Church were Lecturers, and Lectures in Divinity were commonly used, within 300. yeares after Christ, both in Antioch and other Christian Churches.

3.

3. Touching afternoones Sermons, he saith, that our Saviour came not to breake the Law, but to fulfill it, and he being at Capernaum on a Sabbath day, preached but once, for he went immediately from the Synagogue to Simons house to dinner, and went no more to the Synagogue to preach in the afternoone. The Law that injoynd afternoones Sermons for the keeping the Sabbath, was not then knowne to the Pharisees themselves, who else were apt enough to have laid it in his dish at supper: no nor to these mens Progenitors, for 1565. yeeres after, Sun. no Sab. p. 31.

Though Bishop Hooper, Bishop Latimer, Adam Damplic, and sundry others of our Martyrs preached twice every Sunday; and Saint Chrysostome, Ambrose, Augustine, and others of the Fathers preached twice every day.

2. Touching the Sabbath.

10. Head.

H E E most wickedly and vilely reproaches the Sabbath. He saith the Sabbath is old leaven to be cast out of the Church, and that it hath sowed the affections of too many towards the Church, and disturbed the peace, and hindred the pious devotion therof, c. 22. p. 155

Again, he saith, It was anabaptized after the minde of some Iew, hired to be Godfather thereof, and to call it the Sabbath. Sund. no Sab. p. 6.

Though the Lords day be called a Sabbath by sundry Fathers, Councils and ancient writers, both Protestants

testant and Popish, by the Homilies of our Church, Acts of Parliament, Proclamations of the King, and by the very Canons themselves.

And a little after he saith, for this name Sabbath is not a bare name, like a spot in their foreheads, to know *Labans* sheepe from *Iacobs*, but indeede it is a Mystery of Iniquity intended against the Church; for allow them but their Sabbath, and you must allow them the Service that belongs to their Sabbath, which saith he, is nothing but Preaching, Sund. no Sab. p. 6, 7.

And againe, p. 20. Hence it is, saith he, that some for want of wit, some for too much, adore the Sabbath as an image dropt downe from *Iupiter*, and cry before it as they did before the golden Calfe; This is an holy day to the Lord: whereas it is indeed the great *Diana* of the Ephesians, as they use it.

And a little after, yet to dye they will call it a Sabbath; presuming in their zealous ignorance or guilefull zeale, to be thought to speak the Scripture phrased, when indeed the dregs of *Astodod* flow from their mouthes; for that day which they nickname the Sabbath, is either no day at all, or not the day that they meane.

Whereas Sabbatum signifies a day of sacred rest consecrated to God; whence all such dayes are in Scripture, called Sabbath as well as the seventh day. Therefore the Lords day may be so termed, without any danger of Iudaisme, as well as Easter is still called Pasca, and Whit-sunday Pentecost, though Iewish words and institutions.

II. Touching Martyrs and witnesses of the Christian faith and truth.

HEE reproaches and slanders all those blessed Martyrs that have resisted and withstood the cursed Heresies of the Church of Rome in all ages, and particularly

x1. Head.

larly our owne *English* Martyrs, as appeares in a most remarkable passage, that he sets down in his *Altare Christianum*, c. 16. p. 114. The words are these, — This was the holy and profitable use of these Diptiches, much unlike that List of Persons censured by holy Church, called with some reproach of truth and Christian Religion *Catalogus testium veritatis*.

This Booke was set forth by Illyricus, and is thus intituled, A Catalogue of the witnesses of the truth, which before our time, have opposed and resisted the Primacy of the Bishops of Rome, and divers superstitions, errors and deceits of Popery; as namely, Iohn Hus, Ierom of Prague, Luther, with divers others, which the Church of Rome therefore condemned; which Romish Church, this great Champion thereof, tearms holy Church; and these faithfull Christians and true Martyrs and Confessours, he saith, were censured by holy Church, that is, the Church of Rome, for that onely censured them; and therefore he saith, they are called witnesses of the truth, to the reproach of truth and Christian Religion. Where he plainly and openly declares himselfe to fight for the Church of Rome, against the true Church of Christ.

And then for our owne *English* Martyrs, he goes on thus; And as unlike a Calender that I have seene, wherein the holy Martyrs and Confessours of Iesus Christ, who not onely had place sometimes in these Diptiches, but whose names are written in heaven, are rased out, and traitors, murderers, rebels and hereticks set in their room, if the best of our Chronicles deserve credit, that if *Perry, Hacket* or *Legat* had come in time, they might have chalenged as orient and scarlet coloured a dye as some of them.

This he speaks of the Calender prefixed to the Book of Martyrs, where the Popish Saints are omitted, and our English Martyrs names inserted, whom hee
tearmes

tearmes traitors, murderers, rebels, and hereticks.
 And that this he meanes, is most evident, because
 there is no other Calender but it alone, and one Al-
 manacke taken out of it, of this nature; and be-
 cause he referres to our English Chronicles, and to
 our English sufferers.

12. Touching Saint Paul.

H E E reproaches and slanders this blessed Apostle; 12. Head.
 for he saith, that Saint *Paul* in setting things in or-
 der among the Corinthians, crossed the order used by
 Christ, and forbad the Corinthians to take their supper
 before the Sacrament, which is utterly false, as appears
 by the Apostles owne words, 1 Cor. 11. 22. & 34. Alt.
 Chr. p. 163. Againe, Sunday no Sabbath, p. 3. he saith,
 that Saint *Paul* contrary to his owne rules given to the
 Corinthians, did administer the Sacrament, and preach,
 where men did both eat and drinke (wherein againe he
 slanders the Apostle: for he never gave any such rule
 to the Corinthians, as is evident by the Text it selfe)
 and he saith, he continued preaching out of order till
 midnight.

So that he affirms,

1. That Saint *Paul* crost Christs order.
2. That he crost his owne orders, and
3. That he did things out of order.

These among other corrupt, false, wicked and Popish
 points, are gathered out of his owne Bookes, and out of

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his

his owne words, and here presented to the Right Honourable, the upper house of Parliament.

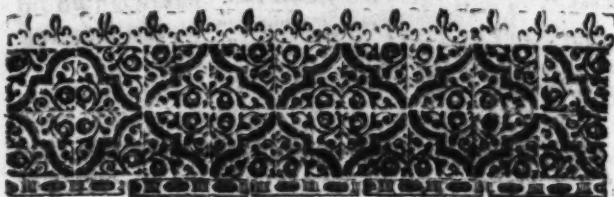
Seeing then it is most evident, that this wretched man hath come forth as a fierce enemy against Iesus Christ and his everlasting truth; and as a great and a bold Agent and Factor for the Divell and Antichrist; may it therefore please this Right Honourable Assembly of Parliament, that by that strength which Almighty God hath given into your hands, he may be cast forth of the Church of England as dirt and dung, as one of the chiefe banes and pests thereof, who hath beene one busie cause of all those wicked Doctrines and Popish rites, and of all those horrible disorders and confusions that are among us (under the heavy burden whereof this whole Kingdome groanes, and sighes for deliverance) that all others by his example may feare, and doe no more any such thing.

E F N F S.

When many of the chiefe Points here expressed (for the time would not suffer the producing of them all) were brought forth in judgement against the Doctor at a Committee of many Lords, in the painted Chamber, *Febr. 11.* The man was not able to make any reasonable defence; for his parts and learning had quite forsaken him (if ever he had any) and hee had nothing left in him but anger and passion to manage his cause; which provoked all good Christians to praise God, who had given his Truth such a weake enemy; and Errour such a foolish Patron. Whereupon, the day following, the House sentenced him, as followes:

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12. February



12. February 1640.

**The upper House of Parliament
did Sentence and Resolve upon
the Question:**

1. **T**HAT Doctor Iohn Pocklington is
by the judgement of the House prohibi-
ted ever to come into the Verge of the
Kings Court.

2. That he is deprived of all his Ecclesi-
asticall Livings, dignities and preferments.

3. That he is disabled and held uncapa-
ble hereafter to hold any place or Dignity in the
Church or Common-wealth.

4. That his two Bookes, one intituled Al-
tare Christianum, the other Sunday no Sab-
bath

bath, be publicly burnt in the Citie of London, and the two Vniuersities, by the hand of the common Executioner.

Ordered by the Lords, that all whom it concernes, shall put in execution the Judgment of this House against the said Doctor *Pocklington*.

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Certaine



Certaine Articles against Master
Pocklington, found in the Records of the
Vniversity of Cambridge, and truly transcri-
bed by Master Tabor, which shewe
that the seed which brought forth
all this curled fruit, had taken
root in him long agoe.

1. **A**fter words of Consecration, the body of Christ is so essentially, and inseparably present in the Sacrament, as that Hoc est corpus meum must be taken plainly as it sounds, not drawing of any manner of trope or figure therein, nor thinking that the spirit in so great a mystery should play the vaine and idle Rhetorician.

2. Hereof being reprehended by Master Belcanquall, he more poremptorily defended it: affirming, that except the bare word alone of Transubstantiation, he could finde no fault at all in Bellarmines Doctrine of the Sacrament.

3. Hee was much offended that this Question should be propounded in our Schooles, Secessio ab Ecclesia Romana fuit necessaria.

4. He wondred at one of our Fellowes, who having opportunity, would not be present at Masse, it being a thing both requisite and lawfull, in as much as there was a lawfull Ministry, giving no other thing then what we have in our Sacrament.

5. He affirmed it to be an evident signe how acceptable the Romish Religion was to God in former Ages, because there were not then in the times of Popery, so many murtheres, adulteries, robberies, &c. as since have beene in the time of Protestancy.

6. He counselled younger men beginning to study Divinity, wholly to relye upon Casanders Consultations (as himselfe there had done) as the safest Author for resolution about the true Church.

7. On a Gunpowder treason day, he was offended at an Oration made by a Scholler, wherein Traitor Faux was with fitting tearmes detested, and his matchlesse impiety execrated: he said it was a great offence of our Church to speake evill of any that are dead.

8. By the Masters not regarding it, our Colledge is very ill reported of abroad, for corruption in Religion, and scandalous opinions, which is occasioned by the Masters Deputy, who oftentimes useth, and that before yong Gentlemen, and other young Students, with great earnestnesse of words and countenance, to argue for Pontificall Doctrines, never drawing to any contrary Conclusion whereby to informe them otherwise.

That was
Master Puck-
ington.

9. He held that Christs righteousness could not be imputed to us.

10. That our sins were no way imputed to Christ.

11. That interpretation of Scripture should be made, not by Scripture, but by exposition of holy men.

12. That Bellarmine and Baronius in all worth, far exceeded all Protestant Divines, wishing that our Religion were as well defended by our men, as theirs is by them.

13. That Tortura Torti, and Responsio ad Apologiam Bellarmini were workes of small worth, solidity and gravitie.

14. He professed also in his Sermon, the like beleeve of the bread and wine in the Sacrament, to be verily turned into the flesh of Christ, as he beleeved Moses rod to be verily turned into a Serpent, though the sensible mutation were not there.

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15. He

15. He laboured also therein to answer the objections which the Protestant Divines make against the pontificall Doctrines of the Sacrament.

16. At a publique Disputation with us, where he maintained Romanam Ecclesiam esse veram visibilem Christi Ecclesiam; being admonished by Master Belcanquell Respondent, that Doctor Whittakers, Doctor Fulke, Doctor Abbott, Doctor Downham, Master Calvin, Monsieur de Plessis, Sadael, Moulin, and many more of our Divines held the contrary: he notwithstanding with great vehemency sleigh-
ed all that so said, impius, sceleratos, perniciosos atque in ipsum Christum blasphemus, with other words to that effect: where f the Master when he was publicly admonished, would take no notice.

17. The Colledge also from whence he came had some jealousies of him, and publicly in a Divinity Act pro gradu, he was so offensive, that for feare he should loose his Degree, he afterwards (whether by command or counsell wee know not) made an Apologeticall retraction in a publique Sermon, of those offences that he had given in that Act of his.

Postscript



Postscript.

Christian Reader,

THou hast (not without much griefe and indignation) perused the desperate and damnable Doctrines of this Messenger of Sathan, who was come forth to buffet the Church of God. And not he alone was come forth to this warfare, but almost a legion beside had taken part and fellowship with him, in this Ministry; all of them contending earnestly, according to the working of Sathan, who wrought in them mightily, to blot out that eternall truth, which the Sonne of God brought from the bosome of his Father, and left to his deare Church, written with his owne blood; to convey in the roome thereof error, heresie, superstition and Popery, that so in a direct opposition unto Christ, they might, if it had beene possible, have translated this Church from light to darknesse, from life to death, and from heaven to hell, being the right children of their owne Father, whose name is *Abaddon* and *Apollyon*, a Destroyer. Their great project was utterly to have extinguished the true worship of God, which consists in faith, hope and love, and is to be performed in Spirit and Truth; and to bring in an outward, visible & fleshy worship, such as their own carnal hearts

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could

could devise; consisting in gestures, and vestures, and postures, and a thousand superstitious ceremonies and observances, of all which God never spake one word, neither ever came they into his minde. There were never any in any age, on whom the spirit of Antichrist was more plentifully poured forth, then on this new faction, lately sprung up in this Church, who would have filled it with monstrous and detestable idolatry, not to be paralleld in any age; and being set all on a light fire from hell, they flamd furiously to have consumed all those who would not take part with them in their Apostacy, and struck hands with them to commit all their abominations. And yet these were the onely men, whom the holy Prelates counted worthy of double honour, that is, of two Benefices, and of highest preferments and dignities in the Church: their Fatherhoods would commit the precious soules of Christians only to their charge who would be sure to destroy them, and they would commit the glad tidings of the Gospell only to their dispensation, who would be sure to conceale them, that so the light of Christs Kingdome might never shine forth to darken their Kingdome. That great salvation which the Sonne of God hath merited and purchased, and prepared for his people, that they might be freed from sin, and wrath, and death, and hell, and everlasting condemnation; and instead thereof obtaine righteounesse, and love, and life, and heaven, and everlasting salvation: these glad tidings they have endeavoured to keepe in everlasting silence, that the people of God might never come to the knowledge of what the Sonne of God had done for them. They stopt the mouthes of all that would proclaime to Sior, that her King reignes, and that should declare that in Christ alone the faithfull are fully compleat, without all humane ordinances and ceremonies; and so are now manifestly discovered, to be the great agents of the Divell among men, and the great fa-
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(33)

flors for hell in the world. And therefore seeing they
 are plants which our heavenly Father hath not planted,
 shall they prosper? nay, they shall certainly be rooted
 out: yea, though all the Kings, and Princes, and People
 in the world should put forth all their wisdom, and
 power, and industry to uphold them, yet they shall be
 brought downe wonderfully; the right hand of the
 Lord shal bring this mighty thing to passe, that the Church
 may sing its owne song, and say, *We give thee thanks, O* Revel. 11. 17.
*Lord God Almighty, which art, and wast, and art to come, be-
 cause thou hast taken to thee thy great power, and hast reigned,*
 and that not in heaven alone but on earth, and that not
 among thy friends onely, but among thine enemies, till
 thou hast made them thy footstool, even before our
 eyes. God hath done for his poore Church in England
 great things already, and will still doe greater things for
 us, for his owne names sake; and will perfect that blef-
 sed worke of Reformation which is now begun, though
 there be few friends to helpe it, and many enemies to
 oppose it; that the Church may be againe *sicut in diebus*
adolescentia sua, as in the dayes of her youth, and againe
 enjoy purity of *Doctrin* and *worship*, purity of *ordinances*
and discipline; and may be rid of all carnall ceremonies,
 and cleared of all humane inventions and traditions of
 men. Many crafty, cunning, subtilc counsels have been
 undertaken and mannaged by Kings, Princes, Prelates,
 People, great in wisdom, power, honour, eminency,
 riches, supplies, against the pure Doctrine of the Gos-
 pell, *sed non potuerunt*, but they could never prevaile a-
 gainst it, neither heretofore nor now of late, when they
 have beene more malicious, cruell, diligent and industri-
 ous then ever, but still the Church sees her desire on her
 enemies, as it is this day. And all others, how rich or
 honourable, or mighty soever in the world, that oppose
 and resist, and strive against the godly and glorious work

of Reformation, which God himselfe hath begun in this Church of *England* by his owne wisdome and power, they shall all in due time perish and come to nothing, so that the generation following shall aske where they be and their honours and inheritances, and in despight of them, they shall still leave the pure doctrine of the Gospell behinde them to shine more and more, till at last it darken and quite put out all the glory of the world.

O Lord, doe not forsake thine owne Truth, neither suffer thy Gospell to be oppressed by men, but doe thou cause it to shine forth more clearely in this Church then ever yet our eyes, or the eyes of our forefathers have seene it, that all the elect of God may be directed by the light of Grace to the light of Glory,
Amen.

FINIS.